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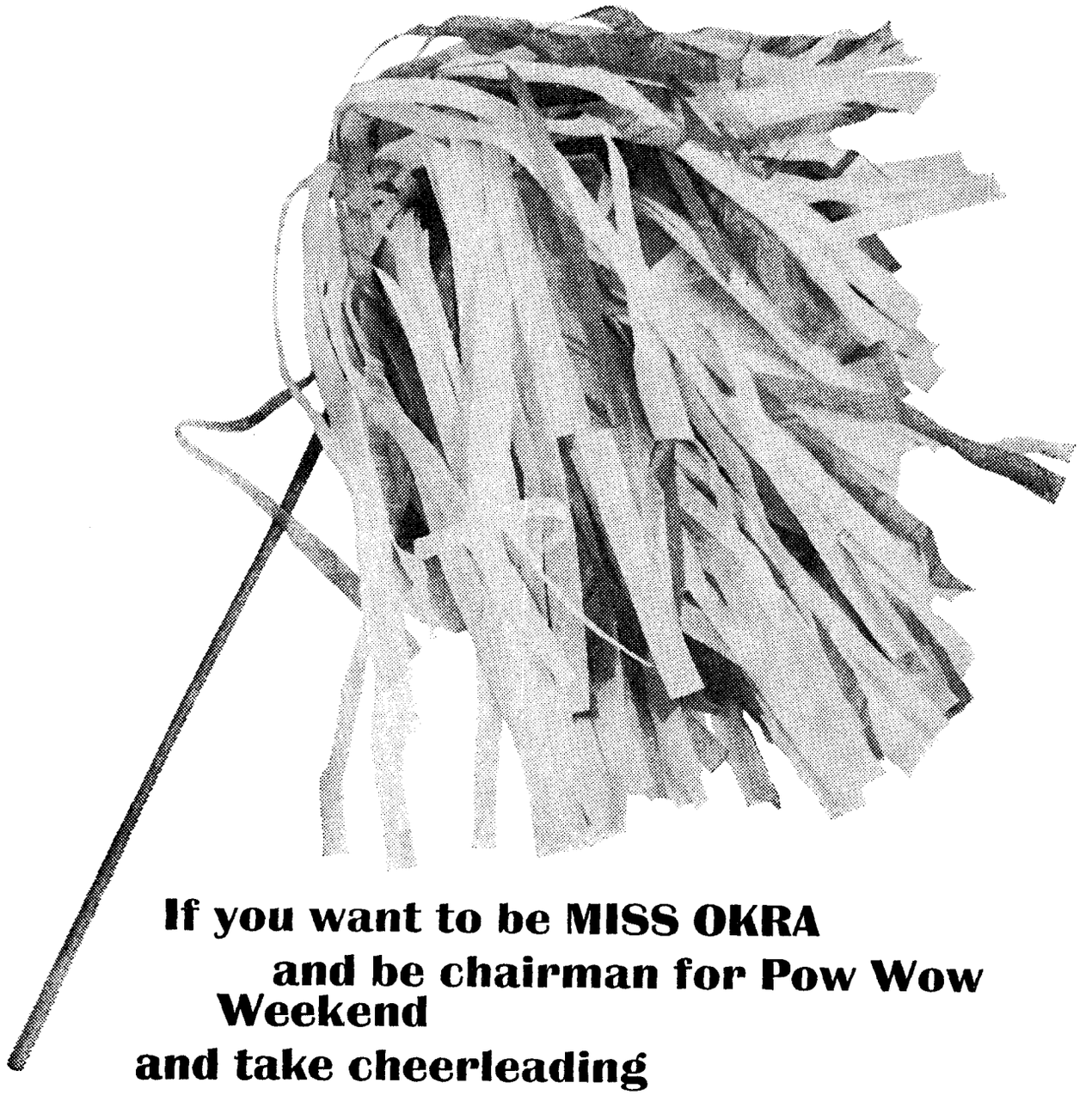

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NEWS & VIEWS

Senator Stennis has congratulated the FBI for its fine work in apprehending David Miller, the 22-year-old pacifist who publicly burned his draft card October 15. The fine work consisted of asking where Mr. Miller lived (The Catholic Worker house), staking out the place for two days, and then for some reason, waiting until Mr. Miller had driven nine-tenths of the way up to a peace rally in New Hampshire before making the arrest. Six agents pounced on Miller as he stopped to fix a flat tire outside of Manchester.

Miller, a graduate of LeMoyne and former student of Father Daniel Berrigan, had been scheduled to deliver a speech at the October 15 rally, but decided that he wasn't much of a speaker and that the draft-card burning said everything he wanted to say anyhow. The Catholic Worker is heavily involved in the New York anti-draft campaign. After the Miller incident, ten New Yorkers, half of them from the Worker, published a leaflet announcing they had either burned or returned their draft cards. At this writing, the Worker is planning a rally at which fifty or more men will burn their draft cards. "They're hit, man," said Chris Kearns of the Worker. "We've never felt so much power."

•

Image Books, Doubleday's Catholic paperback line, has now sold 11½ million copies in 11 years. Of the 200 titles, 190 are still in print. The three best-sellers over the years are *Parents, Children and the Facts of Life* by Fr. Henry Sattler, CSSR.; Msgr. Hughes' *Popular History of the Catholic Church;* and *Mr. Blue,* by Miles Connolly.

Doing well at the moment are Donald Thorman's *The Emerging Layman* and Connolly's *Mr. Blue*—both of which have been widely picked up by study groups—and *The Story of the Trapp Family Singers,* which is riding the success of the movie, "The Sound of Music."

John Delaney, who directs the Image line, says the trend is steadily toward more serious reading. "Of the top twenty sellers, about fifteen are what you'd call better books. Once you get past the top five you run into Knox, Mouroux, Karl Adam and so forth."

Of the most recent issues, Father Sloyan's *Christ the Lord* and the Copleston *History of Philosophy* are selling well. "Spiritual reading is keeping up," says Delaney, "but hagiography and convert stories are dead. This is true all through the industry. It used to be that any time you had a convert story you knew you had a best seller. No more."

•

Patriarch Maximos at the Vatican Council:

"If we follow our catechisms, to miss Sunday Mass without reason or to eat meat on Fridays constitutes a mortal sin that merits eternal damnation. Is this reasonable? How many Catholics these days think so? The Church is a mother. Would a cruel step-mother impose such an obligation under pain of mortal sin? We could say many things also of confession. Revision is necessary. That is certain. Would it not be more in the spirit of the Gospel, and more effective, to teach the Commandments, not as orders under pain of sin, but as counsels which draw us, as a light that begets more love? The twentieth century man is allergic to coercion.

"How we all have changed in regard to children. Why should it be otherwise with the Church? The legalistic spirit saps the energy of both priests and people who should be bravely devoting themselves to the salvation of the world and the construction of a better terrestrial city in greater freedom, greater love. Was that not the way of our Lord?. . . ."

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From baby-sitter to judge:

"The role of the watchdog (over Joseph, Jr., and John Kennedy) . . . was that of the present Boston Municipal Court Judge Francis Morrissey, who was for many years a high-class legman for Big Joe Kennedy. Morrissey, for many years, both as law student and lawyer, was the devoted and dedicated servant of Big Joe. One of his assignments was to keep an eye on the 'boys' and, it is believed, report their deportment to the master of Hyannisport. . . . It is believed also that Morrissey was a little unpopular with the boys, because of his onerous but required duties as beadle, tattle-tale, or what you will."

Joseph Dever, in *Cushing of Boston*

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Rolling off the mimeograph machines: a statement under the heading "111 Catholic Bishops Acknowledge Their Belief That The United States (In Its Present Course) Is Headed For Subjugation By The USSR." Attached are the names of 12 U.S. Senators, 90 Representatives and—sure enough—111 bishops, including Cardinal Cushing and Archbishop O'Boyle.

The statement says: "We the undersigned are firmly convinced that the Kremlin's triumphing strategy (now in advanced stages of development) for our nation's defeat, is: 'Encirclement + Infiltration + Subversion + Demoralization = Capture!' We are convinced that if domestic communists (so powerfully assisted by American fellow-travelers, pseudo-liberals, opportunists and dupes) continue as little exposed and opposed as heretofore, THE UNITED STATES OF AMERICA will inevitably fall into the hands of the USSR—without a bomb dropped!"

The statement appeared as an ad in *The Wanderer,* a reactionary Catholic weekly of St. Paul, Minn., and was paid for by Southwest Oilfield Products, a Houston firm controlled by Catholics.

The statement was prepared and circulated by something called "The Catholic Freedom Foundation," which lists no officials, headquarters or telephone number. It is run by a gentleman named James W. Crockett, who lives in Brooklyn and does not care to discuss the matter with the press. JOHN LEO

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CORRESPONDENCE

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"The Secular City"

New York, N.Y.

To the Editors: Mr. Callahan's presentation of what Harvey Cox proposed in *The Secular City* is so devoid of man's supernatural aspiration that one can not resist a theoretical attempt to dissolve his secular over-orientation by putting his exclusively terranean views into the broadest possible context by counterquestions about man's natural anxiety over his limited stay on earth.

Death, this timeless center of man's mental gravitation, has a fundamental part in motivating his conscious activities very much including the basic art of his existential contemplation: philosophy. This academic focal point with its complex, contemporary polarization will always have a dominant role in man's efforts for general development.

There is and always will be a dividing line, however, among the multiple branches of speculative wisdom—their attitude towards death. The general trend—on the surface—is undoubtedly to ignore it. (A disposition strictly for the healthy, since the seriously ill can not ignore his mortal pains.)

But the substantial body of those submitting to the final fact of life in thought and behavior will never be eliminated—unless a drug for immortality will be produced as a metaphysical tranquilizer. Total preoccupation with the "mastery of the material world" cannot be expected from those who are aware of death and whose refined number is constantly growing as the heritage of Nietzsche and Kafka is spreading; making these areligious prophets the unexpected obstacles to absolute secularization.

We have to face the Universe with its mysterious, horrifying infinity and, contrary to the childish notions of sending machines to the ends of it, everyone must face it alone: after his earthbound physical condition has terminated he must endure to be absorb-

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PRINCIPLES AND FACTS

The only thing which may be harder than relating one principle to another is to relate principles to facts. To have to do both at the same time is enough to induce a massive headache. Our headache this week is of the massive kind: how should one go about making some sense of the principles and facts involved in the various demonstrations against the Administration's Vietnamese policy? The verdict of the people, stimulated by the Administration, is turning out to be harsh: the main issue is that of loyalty to "our boys" in Vietnam, and the main fact about the protesters is that they are dangerously misguided and, hence, disgusting to true patriots. The only serious debate turns on the "sincerity" of the protesters.

As a verdict, it is not reassuring. Clearly, some distinctions must be made which are not being made by the public nor being encouraged by the Administration. Here, in outline, are the general principles we think most relevant. 1) Every person has a moral right to follow his conscience, e.g., to refuse to participate in a war he considers immoral. 2) No individual has a right to expect that a nation's laws or policies must conform to the needs of his private conscience, e.g., to expect that, on the conduct or aims of the Vietnamese war, the government's policy must conform to every single individual's moral system. 3) At the same time, the government has a duty to frame a moral policy and, as far as is humanly possible, to satisfy individual moral objections, e.g., to seek peace and to refrain from inhuman methods of warfare.

Under what conditions are peaceful, legal protests morally legitimate? We say: under any conditions. Under what conditions are peaceful, illegal protests legitimate? We believe they are legitimate: 1) when ordinary democratic procedures are not in practice available (e.g., as in some

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Southern states on racial matters); and 2) when the law has been deliberately framed to discriminate against certain groups or viewpoints. There is still another condition which, under extraordinary circumstances, would justify illegal protests: 3) when the position taken by the majority of the people, by democratic means, is *clearly* immoral (e.g., should the people vote to kill all elderly persons).

How would we apply these principles to the facts? The first fact is that the American policy on Vietnam has been framed by a legally elected government and apparently enjoys the approval of a majority of the people. Hence, no serious claim can be made that democratic principles have been violated in the framing of policy. The second fact is that legal recourse and legal exemption are available to those who are conscientious objectors on religious grounds (and "religion" is now being construed in an ever broader sense by the courts). By virtue of these two facts, then, the protestors have little ground on which to stand.

But there are other facts. One of these is the extreme difficulty which small minority groups have in making their viewpoint known. The channels open to them in theory may be unavailable in practice, not because of discrimination or conspiracy, but because of the sheer physical and financial difficulties in publicizing a minority position. Another fact (in our opinion) is that certain aspects of Administration policy are open to serious moral objection: the suppression of news on occasion; the use of weapons such as napalm bombs; the toleration, now and then, of an indiscriminate killing of civilians and of the use of torture on captured prisoners. Still another fact is that the Administration and many of its supporters are increasingly prone to treat *any* protest, legal or illegal, peaceful or violent, as tantamount to treason. This means that the climate of opinion necessary to sustain democratic debate is now being stifled. And a final fact: present laws on conscientious objection do not take account of those who morally object to a particular war, but only to those in principle against all war.

What do we conclude from these principles and facts? First, that illegal demonstrations are not yet justifiable. Second, that legal demonstrations are justifiable and necessary. Third, that if the Administration does not cease to cast doubt on the loyalty of its critics, the case for illegal demonstrations will be convincing. Fourth, that better laws on conscientious objection are necessary. Fifth, that demonstrators have the duty to make discriminating judgments also and that they only hurt their cause when they adopt a self-righteous stance which mirrors that of the Administration.

THE NEW McCARTHYISM

McCarthyism was marked by an uncanny ability to detect Communism in almost any kind of unpopular dissent—also by a sudden and convenient blurring of lines between loyal dissenters, "dupes" and Communists.

Today the words are different, but the melody is the same. President Johnson, Vice President Humphrey, Attorney General Katzenbach and the inevitable J. Edgar Hoover have all warned about Communism in the anti-draft movement. None offered the obvious corrective remark: that the tawdry handful of domestic Communists tag along in most rallies of the left, and the presence of some Communists does not make the movement disloyal or unworthy of a hearing. We have a right to find out just how many Communists are involved. But the rhetoric of the Administration has been shameful. It has cast a presumption of disloyalty over the entire movement and encouraged the worst sort of war-time emotions.

The Administration may yet regret its lack of distinctions here. Already the spirit of McCarthyism is on the rise. One indication is the familiar one of verbally escalating the degree of Communist participation. Here is one example:

1) Attorney General Katzenbach says that "you are likely to find some Communists involved" in the Vietnam protests; 2) the Senate Internal Security Subcommittee decides that most of the protesters are loyal, but that control of the movement has passed into the hands of "Communists and extremists"; 3) *Time* magazine surveys the matter impartially and announces that the Senate subcommittee is correct; 4) Senator Lausche tells the public that "substantially, these demonstrations are the product of Communist leadership . . ."; and since "substantially" has not quite eliminated non-Communist leadership, we must turn to 5) Wayne Dumont, Republican gubernatorial candidate in New Jersey, who says the teach-ins are "part and parcel of an organized Communist conspiracy to undermine our position in Vietnam."

Thus, within one week, and on the basis of precious little evidence, we have gone from the suspicion of Communist involvement to complete Communist sponsorship. In other words, are off and running into a fresh period of McCarthyism.

In New York City, William Buckley announces that John Lindsay is unfit to be mayor of New York because he does not understand the threat of domestic Communism. In New Jersey, McCarthyism has become the central issue. Mr. Dumont pounds home the argument that Governor Hughes is irresponsible in not dismissing

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from the state university a professor who said his sympathies were with the Vietcong. For his part, Governor Hughes, who is normally a level-headed man, has begun to talk about the "Communist conspiracy" behind the Vietnam protests.

And lest we think that no one on the left is being nudged into McCarthyism, we have this passage by Herbert Blau, excised at the last minute from the program distributed at the Lincoln Center Repertory Theatre: "The bloodletting (of the French Revolution) seemed required by history. Terror, according to Robespierre, Castro, Verwoerd, Mao Tse-tung and President Johnson, is the moral whip of virtue."

U.S. SPONSOR RED CHINA?

The debate that periodically exercises statesmen and opinion-makers over China's admission to the U.N. is most peculiar in one of its aspects: that China has shown little indication it wants in. China has never begged U.N. membership. Rather it fought one war with the U.N., negotiating, as an equal, with the world body, and deriving considerable satisfaction and prestige from the deadlock which resulted. China's scorn for the U.N. has been clearly and frequently expressed; and not long ago, with its erstwhile friend Indonesia, it was projecting a rival world organization. As Charles Burton Marshall wrote in these pages five years ago, "How better show disdain than by rejecting membership so long withheld when finally the opportunity is extended? . . . Red China has made a good thing out of defying the United Nations. If it should come in, it will scarcely be with hat in hand."

The opportunity for a triumphal rejection or entry, whichever Peking would prefer, will not come during this U.N. session. That, of course, is a guess. The Pope's plea that the U.N. "study the right method of uniting to your pact of brotherhood, in honor and loyalty, those who do not yet share in it" and the tendency of former French colonies to follow the lead of de Gaulle may provide the needed margin for Chinese admission. But 1965 has been a disastrous year for Chinese foreign policy. Its clash with nationalist military leaders in Algeria and Indonesia, its belligerence during the Kashmir crisis, and its self-serving determination to fight in Vietnam—as Laotian Premier Souvanna Phouma puts it—"to the last Vietnamese" has made the "third world" something less than enthusiastic about the pretensions of Peking.

Yet the problem of China and the U.N. is a long-term one with wider implications. An animus underlies much of America's attitude toward China which stems from the belief that the West "lost" China, and hence must struggle to regain what was lost—or stolen. Nothing could be farther from the truth. The West never had China to lose, as is clear to those who recall how *our* man in China, Chiang Kai-shek, employed bitter anti-Western feeling as an instrument of national unity in his younger days—and, had he been victorious, might very well have wished (or been forced by circumstances) to do so again. The West must convince the Chinese, and to an extent ourselves, that today we do not want to have China, at the same time that we do not want China to have the rest of Asia, or of the world. This means a battle on two fronts: first the employment of political, economic and military force where possible to prevent Chinese expansion and to induce doubts about its messianic mission; and, second, the reduction of China's sense of insecurity and frustration by manifesting willingness to accept China as the established nation and great power it is—if Peking in turn learns to limit its ambitions.

It is in regard to this second component of a workable and realistic China policy that the U.S. ought to seriously consider not only ceasing its opposition to Red Chinese membership in the U.N., but actually sponsoring such membership. The U.S. could do this while making perfectly clear its intention to continue opposing Chinese expansion. There remains, of course, the large problem of Taiwan, but sooner or later that tail will have to stop wagging the American dog. Even as staunch an ally of the Nationalist Chinese as Clare Boothe Luce last year warned an audience of students that unless tensions with Red China are relaxed, "your generation will know nothing but endless war with the Orient."

AIDING THE VICTIMS

One of the more compelling criticisms of liberalized criminal laws, particularly the abolishment of capital punishment, is that their advocates give little evidence of an equal concern for the victims of violent crimes. The answer has been that stiffer parole procedures, for example, and the death penalty help the victim not at all. But there is always an element of uneasiness in this reply. The expenditure of so much emotion over the criminal and his rights, with only assurances of sympathy for the victim, has been unsymmetrical at best, and on occasion unseemly. Now that California has begun, on an experimental basis, to provide financial assistance to victims of crimes of violence, and Gov.

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Nelson Rockefeller has proposed similar legislation for New York, there is an outside chance the imbalance may be redressed.

Great Britain and New Zealand already have such laws in effect. The operating principle is that a criminal act is the concern of the whole society. A natural extension of this principle is that the consequences of such acts, including the personal injury suffered by the victims, are also the concern of society. This is not so strange when we remember that the protection of its citizens, for which it is provided with police powers, is the traditional responsibility of societies.

It is impossible for society to eliminate crime altogether, and it is largely a matter of luck whether a policeman is present to prevent a particular crime. Society's responsibility to victims of muggings and rape is limited by what is possible, but the responsibility remains. It cannot undo the physical damage, erase the crime as if it never occurred. In a sense an accident has occurred, as they are bound to. But the effects of violent crimes can be somewhat mitigated by payment of hospital bills. Compensation can be made for loss of wages, or perhaps a lifetime reduction of earning power. Dependents of homicide victims can be provided for.

The British and New Zealand experiments are reported to be working well, except that there has been criticism of the law's application in Britain. For example, some victims have continued to receive payments after recovery has been made. The California law has an added provision that victims must show need, which puts the claimant in the same position as a welfare client. In fact, the program is supervised by the California Welfare Department.

This indignity only demonstrates the need for discussion as to whether society has a direct responsibility in such matters. If society's traditional protection can be extended to include financial loss, if not the total elimination of crime, then the victim should receive compensation as a matter of right, regardless of need. Otherwise, the aid becomes charity to the unfortunate, when in fact the crime is society's misfortune as well.

The costs of such programs would not seem to be prohibitive. The California plan began last July with an allocation of $85,000; New York's Republcian Club estimated nationally costs would run $14 million yearly. With administrative costs, who knows what the final figure would be? And the further growth of bureaucracy is beyond doubt to be regretted in even the best laid schemes of men. But to make it an overwhelming obstacle is to fail to understand the problems of urban environment and society's new responsibilities.

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NATIONAL AFFAIRS

LAST DAYS OF CONGRESS

At the end, a great Congress whimpered its way into history. The last weeks of the session were taken up with the disposal of various pieces of political debris such as the Morrissey judgeship nomination, and the squalid sugar bill, a listless, inconclusive debate in the Senate over state right-to-work laws, the defeat of home rule for the city of Washington, and a re-run of the fight over rent subsidies. Everything was diminuendo and dispirited.

Nothing did more to fray tempers and sour the mood in the Senate than the controversy over the nomination of Francis X. Morrissey for the Federal District Court in Massachusetts. Since Senator Edward M. "Ted" Kennedy, who sponsored Morrissey's appointment, is personally popular with his colleagues, they were forced into the disagreeable position of either spoiling their friendship with him or voting for a nominee whom they privately considered unqualified and who was under severe newspaper attack.

Morrissey is a smiling, gladhanding minor politician. He passed the bar examination only in his third attempt and never had any private practice worth mentioning, having made his living from political jobs. He worked in John F. Kennedy's first campaign in 1946 and for a time was employed in his Boston office. In 1962, he helped manage Ted Kennedy's first campaign for the Senate. He assiduously cultivated the elder Joseph P. Kennedy, the patriarch of the clan, naming one of his sons after him. Morrissey has also ingratiated himself with Richard Cardinal Cushing whom he met through the Kennedys. He named another of his sons after the Cardinal who baptized the infant on television. In the autobiographical statement he submitted to the American Bar Association, in which a prospective nominee is supposed to outline his education and professional background, Morrissey naively listed the names of his children and called attention to the important personages for whom they were named ("Richard Cushing

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Morrissey, named after Cardinal Cushing, only child in the history of the world to be christened on television.") Because of Cardinal Cushing's patronage, Morrissey has received several papal honors.

Although boasting about his ecclesiastical and political connections, Morrissey in his statement did not list the fact that after failing the Massachusetts bar examination the first time in 1933, he attended a "diploma mill" in Georgia where he was subsequently admitted to the bar without taking an examination. (This is no longer possible.) When the American Bar Association revealed this fact at the confirmation hearings of the Senate Judiciary Committee, a controversy boiled up over Morrissey's credibility, and the FBI did a further investigation of this Georgia episode.

The FBI report cleared up most, though not all, of the questions but, of course, it never reached the central issue of Morrissey's intellectual and professional competence to be a federal judge. When the press kept hammering away on this point, Kennedy's sure votes among his fellow Democrats began to fade. They would have been willing to accommodate him to the extent of voting for a candidate who was mediocre, but they refused to stick their necks out to confirm a spectacularly unqualified nominee who had become a *cause célèbre*. Under these circumstances, Kennedy bowed to the inevitable and asked that the nomination be sent back to committee.

The bad publicity seriously damaged the favorable reputation Ted Kennedy had worked hard to establish in this session of Congress. His efforts on behalf of a poll tax ban in the voting rights bill, although narrowly unsuccessful, had won him prestige among liberal groups and good notices for his thorough mastery of his case. He had gained further from his work as floor manager of the immigration reform bill. In the Morrissey episode, he failed to foresee that an attack on the Kennedys was one simple means of uniting all 32 Republican Senators, plus a number of conservative Southern Democrats who have privately never been enamoured of them either. A nomination that has 40 or so votes against it is usually doomed because there are always a number of senators who shun the unpopular side of a controversy. This fiasco will not hurt Kennedy in Massachusetts where his loyalty to a political supporter is more likely to elicit admiration than censure, nor will it hurt him with his fellow senators who tend to be sympathetic with another man's political problems. But it has impaired his standing with the national press. Ted looks much less like a long-shot candidate for the Vice-Presidency and an alternative to his brother Bob than he did two months ago.

The victory of the anti-union forces in the fight over repeal of state right-to-work laws was a clear demonstration of the effectiveness of Senate rules in frustrating pure majority rule. Section 14(b) of the Taft-Hartley Act gives the states the choice of permitting or forbidding contracts that require union membership as a condition of holding a job. The states do not have this choice in any other area of labor law because under the doctrine of preemption, worker-management relations are controlled by Congress, not by state legislatures. The unions wanted to abolish this one remaining exemption.

In return for labor's political support, President Johnson proposed repeal this year and the House passed it. When Senator Everett Dirksen organized a filibuster to block its passage in the Senate, a move for cloture was initiated by Senator Mike Mansfield, the Democratic leader. Although the move lost 47-to-45, Mansfield actually had a potential majority for the bill itself. Since he had no chance of getting the two-thirds majority needed for cloture, however, he let the matter go over until the new session in January. Its prospects then are not good.

Rent Subsidies

Another feature of the closing days was the effort of the conservative coalition in Congress to reverse the Administration's hard-won victory on rent subsidies. They constitute the chief innovation in this year's housing program. Those who devised them want to break the political stalemate that has now enveloped public housing. Once the object of much pride, public housing has become known in most Northern cities as "Negro housing"; the white politicians resist projects in white neighborhoods because they mean an influx of Negroes, and the Negro politicians resist them in Negro neighborhoods as symbols of segregation. The idea behind rent subsidies is that private, non-profit institutions such as churches, trade unions, and cooperatives would build housing and establish competitive market rents; tenants would pay a rent equal to one-quarter of their income and the Government would pay the rest. Since private groups would be building these projects, they could choose their own sites and not get caught in the bottleneck of local politics.

The House approved rent subsidies on June 30 by a vote of only 208-to-202, and the Senate did so by a larger margin. But when the housing agency included a request for $30,000,000 in the final supplemental appropriation bill to begin the financing of 50,000 units, the House Appropriations Committee cut the re-

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quest to $6,000,000. When it reached the floor, a considerable number of members were absent as usual on a Friday, and the Republican minority was able to delete all funds for rent subsidies by a vote of 185-to-162. The Senate restored the money, but in the subsequent House-Senate conference it abandoned the fight and no funds were provided. Even more serious was the action of the House Appropriations Committee in writing into the money bill a proviso that no rental subsidy projects can be started without local government approval—thus tossing the whole issue back into local politics.

These weaknesses and failures will not detract seriously from the record of a Congress that enacted the voting rights bill, Medicare, and aid to education. But they do underscore the fact that in Congress every victory has to be won at least twice.

WILLIAM V. SHANNON

A Dissenting Voice

THE JEWISH DECLARATION

HANS J. MORGENTHAU

I am dissatisfied with the Vatican Council's statement on the relations between Christians and Jews but not because the final version is different and somewhat weaker than the first. I found the first one inadequate even though, in contrast to the final, it absolved the Jews of "deicide" and condemned rather than merely deplored anti-Semitism. For both versions are incomplete in their historic perception and, hence, distort historic reality. They are completely lacking in awareness of the mystical relationship between Christians and Jews, which alone can illuminate the existence of both. They are shallow in their understanding of the issue and, hence, inadequate in the remedy they suggest. They do not do justice to the Jews and, what is worse from their point of view, they do not do justice to the Christians.

Christians and Jews have been related to each other on two levels: the historic and the mystical, and their relation must be understood in terms of history and mystery. These two levels intersect in the historicity of Christ. The existence and passion of Christ, in which history and mystery are one, illuminate and give meaning to the historic relationship.

That historic relationship neither begins nor ends with the passion of Christ, with which alone the Vatican Council seems to be concerned. It begins with the birth of Christ, which is a Jewish event, Christ being born of a Jewish woman. It reaches its second stage with the recognition of Christ as the savior of biblical promise. Those who recognized him as such during his lifetime were Jews, as were the apostles in whose care he left his message.

The third stage is the passion of Christ, and here the responsibility of the majority of the Jews then living is beyond doubt. The Jewish powers-that-be denounced him to the Roman authorities as, in contemporary terms, a political subversive. And when, in that great confrontation between the eternal truth and democratic relativism, recorded by the eighteenth chapter of the Gospel of John, Pontius Pilate put the question of Christ's guilt to a vote, the Jewish voters affirmed his guilt. It hardly needs authoritative reaffirmation that only the Jews then voting were responsible for Christ's passion and that successive generations of Jews are no more responsible for it than, say, successive generations of Athenians are responsible for the death of Socrates or successive generations of Romans for the misdeeds of Nero.

However, what the majority of the Jews of Christ's time and all successive generations of Jews are responsible for is the denial of the divinity of Christ. This is the last and historically the most consequential stage in the relations between Christian and Jews. The very persistence of Jewish identity is predicated upon that denial. Were the Jews to cease the denial of Christ's divinity, they would cease to be Jews. Again speaking in historic terms, the persistence of that denial has throughout history been the strongest single open motive for the Christian persecution of the Jews. That this is so is obvious from the fact that until the ascendancy of racism, that is, until very recently, Jews could

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escape Christian persecution by ceasing being Jews and becoming Christians.

Still historically speaking, the attitude of the Jews toward the living Christ was characterized by a radical dualism: a minority recognizing and following him, the majority denying and destroying him. What is no longer susceptible of historic understanding and must be called a mystery is the persistence of that dualism throughout history, hidden beneath the theological and social separateness and hostility of Christians and Jews. That mystery has three components.

The first component is the survival of Jewish identity throughout the ages. By all the laws of history and sociology, such as they are, Jews as a separate entity should have disappeared long ago either through absorption or destruction, and the opportunity for them to so disappear has presented itself many times throughout history. But the Jews have survived both hospitality and hostility, and their survival has been owing not to ethnic, cultural, social or political factors by virtue of which other minorities have survived, but to a spiritual force, articulated in a common piety and actualized in a common ethic of living. The legend of the wandering Jew stems from the awareness of the mystery hidden in the persistence of Jewish existence; characteristically, it takes its inspiration from the Jewish responsibility for the passion rather than for the existence and recognition of Christ.

Within the Jewish existence, mysteriously preserved, there is also preserved—and this is the second component of the mystery—the dualism which during the historic lifetime of Christ divided the Jews as the progenitors and followers of Christ and his deniers and destroyers. Throughout all of history, pre-Christian as well as Christian, a small number of Jews have practiced what we would call today the Christian virtues; that is, they have lived as Christ wants man to live. There have been small numbers of Christians and men who were neither Jews nor Christians, who have similarly lived. They have lived like Christians, without knowing it, or in the case of the Jews of the Christian era, they have lived like Christians in spite of themselves. (It is another mystery why they remained Jews and did not become Christians.) Their common fate at the hands of the majority has been neglect or hostility, sometimes unto death, or approval for the wrong reasons.

History Reenacted

Each period of history, then, reenacts on the level of history the drama that was played out among the Jews between the followers and deniers of Christ when mystery and history became one in Christ's appearance on earth. It is that appearance which has made the mystery of the persistence of that conflict manifest. On the level of the mystery, Christ is recognized and denied in every generation of Jews. And he is crucified in every generation as well, not by the Jews but by the Gentiles; here is the third component of the mystery. The persistence of Jewish existence is a scandal in the eyes of the Gentiles, because the Jews live on as a reminder not only of Christ's passion, but also of his birth and recognition. By killing the Jew, the Gentile takes vengeance for the passion of Christ which the Jews have caused.

Yet mysteriously hidden within that act of retaliation there is an act of liberation—liberation from the burden which the presence of Christ imposes upon the Christian soul. By destroying the people which not only denied and destroyed but also begot and recognized Christ, the Gentiles try to rid themselves of the presence of Christ. Thus the crucifixion is mysteriously reenacted by every generation. Reenacted by the Gentiles, it is a crucifixion with a good conscience; for it is a crucifixion in the name of Christ, inflicted upon generation after generation of Jews as those responsible for the historic crucifixion of Christ. The Gentiles do unto the Jews as the Jews have done unto Christ, without knowing that what they are doing unto the Jews they do unto Christ.

Christian Self-Awareness

Thus the problem of the relations between Christian and Jews is first of all a problem of Christian self-awareness. It is not hard to proclaim oneself a Christian because one has been born into the Christian faith and observes the ritual commands of one's Church. Yet it is a terrifying burden, which only the saints have been able to carry fully, to live as Christ wants his followers to live. Most Christians of all ages have endeavored to lighten that burden or to escape it altogether while reaffirming their membership among the followers of Christ. Killing the Jews in the name of Christ serves that purpose. Little do they know that they have acted not like Christians but like the Jews who voted for Barabbas when Pontius Pilate asked them to choose.

If there is even a grain of merit in these speculations, then the utter inadequacy of the statement of the Council on the relations between Christians and Jews is obvious. That statement reads like a carefully worded political document inspired by the liberal sentiments of fairness and toleration. This is the proper concern of

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the Anti-Defamation League or of the National Conference of Christians and Jews, but not of the bishops of the Catholic Church sitting in council in order to apply the eternal verities to the contemporary scene. What is so distressing about this statement is not that it may not meet the demands of these and similar humanitarian organizations. For I doubt that the fate of many Jews will be affected by this statement any more than it was by Pius XI's statement, much closer to the truth, explicitly condemning anti-Semitism on the ground that spiritually we are all Hebrews. What I find distressing in this statement is not that it may not do complete justice to the Jews, but that it does no justice at all to the Christians. It is oblivious to the mystery of Christian existence illuminated by the relations between Christians and Jews. Thus in this instance at least, the Council's attempt to bring Christianity up to date reveals how little there is to be brought up to date.

Beautifying by legislation

UGLINESS AND THE LAW

ISIDORE SILVER

President Johnson has decided that the "Great Society" is to be, in large part, the "Beautiful Society." His highway beautification bill is a modest first step in the battle to curb national blight. The weakening of the bill by affected billboard and junkyard interests indicates that even the first victory is going to be a costly one. The traditional American conflict between economic interest and aesthetics will not be resolved by present or even proposed legislation. The "Beautiful Society" will be built, if at all, at the local level. The federal government may exhort, cajole, offer highway monies with conditions attached, but it cannot (and should not) compel changes in local zoning laws or tax structures to beautify municipalities themselves.

When we deal with problems of blight (especially urban blight), we deal with problems of law. Take a recent example. For obvious reasons, the town of Aspen, Colorado is zoned against billboards, neon lights, and (to an extent) gas stations. Humble Oil Company, with a doggedness belying its name, has gone to court to attack the gas station ordinance on the ground that it is an unconstitutional attempt to zone for aesthetic purposes. The law is defended as an attempt to preserve "the quiet charm of Aspen . . . so that future visitors (including the more vigorous members of the Kennedy clan) could find one city that was not surrounded by garish shopping centers, seedy used-car lots or gaudy gas stations." Significantly enough, the ordinance is also defended as an effective means of preserving property values. The Aspen situation presents, in microcosm, many of the problems of legal attempts to deal with intangible values.

What is the relation between the law and ugliness? Should and can "aesthetic values" be legislated? How much can aesthetic considerations be permitted to interfere with the right to use one's property as one sees fit, providing no harm to others results? Indeed, what do we mean by "harm" in the context of 20th century American life? Ultimately, what does "aesthetic" mean; can it be defined with the clarity allegedly necessary for legalized recognition?

When zoning laws proliferated in the '20s, they were attacked by industry as an attempt to legislate aesthetics. Aesthetic considerations dealt with intangible luxuries, it was said, not obvious necessities; and the state had no business in interfering with private property rights. The courts had to decide whether the so-called "police powers" of the State extended to areas other than public health, safety, welfare and morals as then understood.

The courts did what they tend to do anytime a significant special interest comes under legislative attack: they ducked the question. Zoning ordinances relating to building heights, set-backs, window space and the like were upheld on the grounds of safety. Zoning ordinances restricting land use itself, such as classification of certain neighborhoods as "residential," "business" and "mixed" were upheld on strictly economic grounds. The courts asserted that protection of existent property values in a given area was a legitimate

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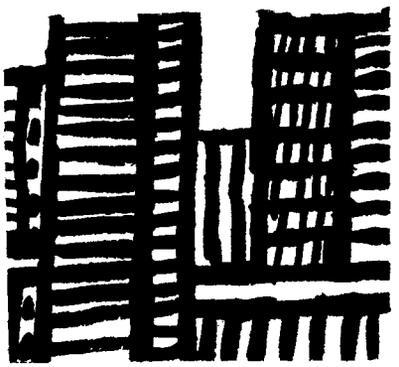
state enterprise, and that land use zoning was a reasonable means of effectuating such protection. In special cases, such as New Orleans' attempt to "preserve" its French quarter or Boston's efforts to keep its Beacon Hill skyline uniform, the courts talked in terms of maintaining tourist attractions. Again, the opinions were bottomed upon protection of economic values. As a result, zoning survived the first onslaughts, although frequently upon tenuous grounds. Even the Aspen controversy could easily be resolved along these traditional lines.

Recently, courts have become emboldened enough to hint that aesthetics are an element of social necessity distinctly related to the "public welfare." Such boldness



can be traced back to a 1954 United States Supreme Court case *Berman* v. *Parker*, in which the owner of a department store in a slum neighborhood marked for urban renewal argued, in part, that his property should not be taken by condemnation because it was not a slum building. Justice Douglas, speaking for a unanimous court, held that a renewal plan which had as its objective a taking of land not merely for slum clearance but also for the development of a better and more attractive community was perfectly proper. Improper housing was found to be "an ugly sore, a blight on the community which robs it of charm, which makes it a place from which men turn." This is the language of aesthetics.

To emphasize the point, the Court also stated: "The concept of the Public Welfare is broad and inclusive . . . the values it represents are spiritual as well as physical, aesthetic as well as monetary. It is within the power of the legislature to determine that the community should be beautiful as well as healthy, spacious as well as clean, well-balanced as well as carefully protected. . . ." Where the Supreme Court led, other tribunals followed.

Yet, the legal question cannot hang forlornly in the limbo of generality. Courts may recognize aesthetic values, but they will do so cautiously. For instance, should the eccentric who builds an attractive, though "different," home in the suburbs (or who contemplates building it) be restricted by the whims, prejudices and fears of his conformist neighbors? Eccentrics are not overly represented even in reapportioned legislative bodies; their neighbors most likely are. May various forms of oppression be democratically worked on a social deviant by use of a catch phrase, even one so honorable as "aesthetic"?

One such complicated case involved a grumbling taxpayer who utilized a novel form of protest against burdensome property tax assessments in Rye, New York. He sought to gain public attention by placing a clothesline full of rags across his front yard in 1956. When one clothesline of fluttering rags did not galvanize community support, he strung up another one the next year. The process continued until there were five lines in all. Protests not against the tax but against the protest grew until an ordinance forbidding clotheslines in front or side yards was enacted. The ordinance provided for necessary exceptions, on the grounds of hardship, upon obtaining of a permit. The protesting taxpayer applied for one and didn't get it; he ended up in court.

Some intriguing aspects of the case included (a) the town's argument that the ordinance was designed to give firemen free access to property, and this could be justified on grounds of public safety, and (b) the court's outright rejection of this theory. The court went out of its way to deal with the aesthetic problem, but did so somewhat peculiarly. The court held that even though the ordinance was aesthetic, it also forbade conduct that was "offensive to sensibility" and that led to the "debasement" of the community. In fact, the court equated heretofore relatively innocent clotheslines with traditionally objectionable bad smells and loud noises. The case represents an attempt not to legislate beauty as much as forbid ugliness. The attempt raises more questions than it answers, especially in its analysis of the true offensiveness of clotheslines.

The court, by throwing in bad smells and offensive noises, emphasized that the problems of the relationship between beauty and law is broader (and older) than that of zoning. The common law concept of "nuisance" long antedates, and in part gave rise, to the law of zoning. Put simply, a "private nuisance" was the existence of a condition or use on someone else's land that deprived a particular person of the full enjoyment of his own land. Noxious fumes and noises have been traditional culprits. Mere unaesthetic sights were not considered actionable, partly because of traditional property concepts, and because of an equally traditional reluctance to deal with sensory intangibles.

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Yet, even within the tradition that something tangibly offensive must be present to constitute "nuisance," there have been significant deviations. Thus, an early 20th century case enjoined the building of a T.B. sanitarium in a residential neighborhood on the grounds that *fear* of T.B., even without any possibility thereof, deprives the owner of adjoining land of his right to its enjoyment. More recently, the courts have been finding that cemeteries and funeral parlors in residential areas are nuisances since they induce morbid preoccupation with death and dampen the joy of the family circle. One ingenious *Law Review* writer even accepted the usual rationale of nuisance and went on to argue that since ugliness displaces molecules of air and distorts sight lines, the elements of nuisance were present.

Without resorting to strained findings of "tangibility" where none exist and without fretting over the true meaning of "aesthetics," can the courts recognize ugliness as an actionable wrong by a private individual, *irrespective* of zoning laws? For, it is obvious that zoning only solves the most obvious problems (and depending upon the weakness or venality of local boards, may solve none at all). If beauty is in the eye of the beholder, aren't there as many beauties as beholders?

Unquestionably, the answer is yes. Judges and even juries are as inept at defining beauty as are most art critics. But the problem doesn't involve a definition of beauty; it does involve an attempt "reasonably" to define ugliness. If judges and juries can decide what arouses the prurient interest of the "average" man or whether a graveyard induces morbid thoughts in a reasonable man, surely they can define unsightliness. Although the law professes to deal with pristine standards, much legal energy is, in fact, taken up with value judgments. If juries are presumed to speak for the average man in many (if not most) legal areas, why not here?

The important consideration in any novel area of law is whether there exists a recognized social interest to be protected. Protection against ugliness may be viewed as either an extension of the traditional right to "enjoy" one's property free of interference from neighbors or as a new social interest brought about by changing 20th century conditions. On either theory, there can be little doubt that prevention of visual decay is a recognized interest. The President (a "consensus" leader) has recognized that much. Legal enforcement of that interest presents problems, of course, but the system (both legislative and judicial) has found solutions to similar problems before and is vital enough to find the necessary ones now.

Those who would argue that the law and aesthetics are incompatible and should remain so forget the great truism of American jurisprudence—a right unrecognized is a right denied. This has been demonstrated time and again in recent decades, especially where segregation and reapportionment are concerned.

Classic cases of non-involvement being forms of involvement have recently arisen in New York. The City Tax Commission, in assessing the property tax valuation for the Seagram's Building, used its construction cost ($36,000,000) as a factor in determining its market value. The owners argued that this factor should not have been used since the building had much non-rentable space and was, in part, designed to enhance the surrounding area. Seagram's contended that the assessment should have been based on rental income as a reasonable return of capital, the normal standard. The Tax Commission and the courts rejected this argument and held, in essence, that the building (though a commercial office one) had a greater economic value than could be measured by its rental income by virtue of the increased prestige it would bring to Seagram's. This increased prestige would enable Seagram's to sell more whisky. To the courts, no one in his right mind would spend so much to construct a building having comparatively little rental space unless he had some other economic aim. In one of the appeals courts, a skeptical judge noted, "The taxpayer is in the anomalous position of urging that vast corporate funds were used to construct a building of much less value . . . [this] does not do much credit to the sagacity of the corporate managers."

The New York *Times* called the Seagram's decision "a tax on architectural excellence" and lamented that "for New York, this decision is a catastrophe."

In a similar case involving an assessment of the Pepsi-Cola building, a New York court stated: "From an assessment standpoint, it should not be controlling that petitioner has built with dignity and not with commonness; and it should be irrelevant that petitioner chose to set back the building to provide an open space promenade and plaza and to keep the height thereof within aesthetic limits. . . ."

Thus, the law and aesthetics are married—perhaps unwillingly and with some "alienation." Yet, the marriage is there and courts do not serve the society well by retreating before the facts of life. Obviously, people are as aggrieved (either financially, as with the Seagram's decision, or morally by automobile graveyards) by judicial aloofness as they would be by judicial denial. Our legal system must understand the pressing social interest involved in commercial ugliness and honor those interests. Without this, there can be no "Great Society."

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FROST AS DRAMA

THE STAGE

"An Evening's Frost" is easily the high-point of the new season—a modest enough compliment, but a heartfelt one.

Most of it was written by Frost himself, so it contains some real language: not spastic wisecracks or eclectic chitchat, but the real stuff, coarse, personal, sly; shaped and hardened like an old man's face by geologic layers of experience and cunning. Since Frost had only one good voice, you could hardly make a decent verse play out of it; but you can turn its narrow, incantatory power onto Frost himself, and this is what Donald Hall has done, with considerable success.

Frost's writings, when assembled in this way, are not only pretty to listen to, but dramatically intriguing; for Frost is in a way a genuine dramatic creation. Although his poems are seldom directly about himself, they justify T. S. Eliot's accusation "self-centered." Each of them does a job for Frost: each of them projects the *persona*. He is never off guard for a moment.

The first part of the evening deals with his long apprenticeship, in the self-imposed exile on his Vermont farm. He wrote whimsically about his farming period, because the older Frost tended to look back in whimsy. But as Mr. Hall juggles the writings something else comes through—the shadowy quality that Lionel Trilling noted in Frost and that Frost so characteristically denied.

Unless the production over-emphasizes the split in his life, Frost's exile lasted 20 years, a long time for an exile. For all of this time—and it covers most of his young manhood—Frost says he heartily disliked the human race. He could say this lightly, because he had already made sure everyone knew that his misanthropy had had a happy ending. But such conversions make one suspicious and you find yourself wondering more than once about that happy ending. When a man emerges from a long misanthropic exile with a gruff-tenderness for humanity, you look for tricks. (And all the more so when you later find him spewing folksy venom over most of his poetic rivals. For a warm man, his record of behind-the-back insult is striking.)

You have to wonder whether what he was working out during that endless hermitage was not how to love people but how to handle them: how to look through them and dominate them with his own performance. One thing he seems to have acquired from his contact with nature was a certain cold, hard quality which was to aid him considerably in his own survival (always a big problem for a Grand Old Man). His elation and depression were as cyclic and impersonal as the seasons and he weathered them like a farmer. In the splendid early poem "Home Burial" his wife accuses Frost of a lack of real feeling, and we sense that she is right. Like many poets, he was an opportunist of feeling; no emotion was ever so imperious that he hadn't got one eye cocked on whether he could use it in a poem. Part of Frost's equipment was a surgical coolness—so highly developed that he could even write a poem about it.

The end of the first act coincides with the end of his private ministry. He says at this point that his life was a risk that he had to take, and took, which suggests (though I daresay he didn't mean it to be read that way—like Hemingway, he only admitted to attractive weaknesses) that he had been kept in exile by real fears. At any rate, he was better equipped at the end of it for the risks of literary life than most writers. He had an ego like a rock, an evernormal reserve of smug wisdom to fall back on, a personal language already fully developed, and a sense of his own limits almost unique in modern American writing. He was altogether his own creation, based, like Jay Gatsby, on his platonic idea of himself.

His performance in the second part of his life, and the second act of the play, is easier to understand if we think of him as a self-taught celebrity. He knew that it was wrong to be as corny as Carl Sandburg, and he made heavy fun of Sandburg, but he often came closer to this routine than he knew. His literary taste was exquisite, and he was usually saved from the ultimate foolishness by felicitous phrasing; but his public style was outrageous—a crazy-quilt of early-American, middle-high Harvard and all-round Huck Finnery stitched together in solitude, one supposes, for purposes of disguise.

If the public picture is to be trusted, he exploited this gimcrack personality fairly shamelessly. Frost is reputed to have been two different things in the faculty lounge and the public platform. If he was cautious, like a New England farmer, at the beginning of his career, he was blatantly, insolently over-confident in manipulating the scene as a celebrity. Of all the great literary-men's acts (songs, dances, imitations), his is surely one of the broadest. If he was at all a shy man, he must have been amazed and delighted to find how much he could get away with.

All this may make him sound more than a little buf-

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foonish; but the tricks *did* protect him and enable him to write the poems. And what distinguished Frost from so many literary stuntmen is that his act never got into his work. His public performance was so unreal to him —possibly the world of campuses and women's clubs was sometimes so unreal to him—that it never corrupted what he called the secret places of his mind. He continued, with exceptions, to work the small but rich mine he had staked off as a hermit, and to caper on his own time.

It is to the credit of Mr. Hall's production that even if one had nothing else to go on, a good deal of this character would come through. The melange of verses, scraps of letters, etc., winds up forming a credible mosaic. In fact, if it could be established that the real Frost was not like that at all, the production would still stand up as a dramatic sketch.

Of the performers, Will Geer does well by the elderly Frost, once you get over the notion that he is really Jonathan Winters doing his old lady bit. Donald Davis makes an unlikely enough younger Frost, but my chief quarrel with Mr. Davis concerns his brief interpretations of Pound and Eliot. I know that this is the night we root for Frost, but that is no excuse for caricaturing his contemporaries so childishly. Davis plays Eliot, in particular, as a malignant sissy, and this is gross. Marcella Cisney, whose direction is otherwise fine, should do something about this right away—it's a real, bush-league embarrassment. John Randolph as interlocutor does a good straight job, but he ought to watch that simper—the point about Frost's jokes was that they were not very good. But perhaps, at that, Mr. Randolph is parodying the kind of brainless approval that encouraged him to go on with them. (*At the Theatre de Lys*)

WILFRID SHEED

P.O.W.

THE SCREEN

Incredible as it seems, the war films go on and on—and by now have extended beyond the cycle stage into a permanent category. Like the poor, it may be with us always—or at least until paying customers lose interest. The war film cycle even has a sub-cycle now: about prisoners in wartime. And, while this subject has been used well through the years ("The Grand Illusion," "Stalag 17," "The Great Escape"), it is definitely swinging into vogue in 1965 with this summer's "Von Ryan's Express" and the current "King and Country" and "The Hill." The last two are not strictly prisoner-of-war movies, but their brutalities and degradations, a little too realistically displayed for my tastes, stress their anti-war sentiments. Now a new P.O.W. picture, "King Rat," is added to the cycle; and for my money, it is one of the best of the lot.

As the camera pans over the Changi stockade in Malaya, where the Japanese still held thousands of British and American prisoners in 1945, the prologue informs us that these prisoners "did not live in Changi. They existed. And this is the story of their existence." It is not a pretty story, but it is fascinating, in spite of its 143-minute running time, from beginning to end. And it shows how men, deprived and degraded, struggle to exist in a demoralized community where only the strong-willed could survive.

The plot itself, stemming for the most part from the novel by James Clavell, is an odd one in which the main character, an American Corporal named King (George Segal), is a gangster-racketeer type whose chicanery within the camp and successful trading with the enemy keeps him better fed and better dressed than anyone in Changi. His henchmen and toadies do fairly well too. When King persuades a British Flight Lieutenant (James Fox) to work for him because the lieutenant speaks Malaysian, King soon realizes he now has a man of superior quality in his employ; and the changes in the character of the lieutenant as he gets closer and closer to King are skillfully portrayed. Another absorbing portrait is that of the camp's provost marshal (Tom Courtenay) who hates King's guts and, aware of his activities, is determined to catch him at his particular dirty work.

Bryan Forbes, who wrote the script from the Clavell book, also gave the film its first-rate direction. The cast are excellent throughout—not only the three lead characters mentioned above (Fox establishes himself as an actor with depth) but also the good supporting players: Patrick O'Neal as one of King's bullyboys, and John Mills, Denholm Elliott, James Donald, Alan Webb as officers in a camp where morals and morale were far from high. Forbes has also handled well the large number of bit players and extras necessary in telling a story of courage and suffering and corruption. In spite of scenes that sound repellent in the telling (the eating of cockroaches to add protein to the meager diet, the feast at which a dog stew is the main dish, the breeding and raising of rats for a real delicacy), director Forbes manages to keep his film from upsetting squeamish audiences, although all audiences may be startled at some of the methods used by the strong to survive. "King

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Rat," like most good films, should be seen from the beginning. Its cumulative effect is amazing; and its scenes after V-J Day are among the best.

Also about prisoners of war although by no means a P.O.W. movie is "Situation Hopeless—But Not Serious." This is a wacky little comedy, produced and directed by Gottfried Reinhardt, in which Alec Guinness plays a mousy German clerk in the village of Altheim. One day in 1944, he captures two American airmen (Robert Redford and Michael Connors) who hid in his basement air-raid shelter after their plane was downed. The lonely German enjoys his prisoners, treats them well, and finds them most amusing company. But he fails to tell them when the war ends. And seven years later they are still prisoners while he feeds them good food and stories of continued German victories.

Based as it is on Robert Shaw's serious novel, *The Hiding Place,* this could have been a psychological movie with penetrating studies of the three main characters. But Reinhardt and his scriptwriters chose instead to make it a comedy—and, unfortunately, a comedy that is not very believable or funny. Guinness and the young actors play the thing well enough, although no one seems to age in those seven confining years; even they, however, are somewhat confused as to whether this is a big joke, a sad commentary on human behavior, or a burlesque of P.O.W. movies. In any case, as a movie, it is neither hopeless nor serious.

PHILIP T. HARTUNG

IS GOD DEAD?

COMMENT

I think one can take it for granted that any radically new theological movement is going to be offensive. This is doubly true of what William Hamilton has called the "death of God theologies" in Protestant thought. Not only do they mark a sharp break with most of contemporary and traditional theology, but they also embrace as their starting point what appears to be a denial of the existence of God. The English philosopher Ninian Smart expresses a common enough Christian scorn: "A colleague of mine recently said to me: 'My wife is an atheist, but she wants to be an Anglican as well. Is there anything she can read?' 'My dear fellow,' I replied, 'we've got plenty of books showing how the trick can be done.'"

The word "trick" sounds just right here. What else can be said of a theology which: (a) appears to take seriously the linguistically nonsensical phrase "God is dead"; (b) shares with the atheist a distrust of anything outside of man, and then (c) has the effrontery to assert that it may be possible to give this outlook a solidly biblical basis? One is likely to feel at this point much like Kai Nielsen felt after trying to make some sense of Paul Tillich: "Tillich doesn't put new wine into old bottles, he puts in grape soda and then labels it *Chateau Latour.*" But even grape soda is not without its tang and many people have been able to drink it. And what has in the past looked like a mere trick often turned out to be something else again. Ultimately, any "death-of-God" talk means practically nothing, but as a handy expression it has its uses. All it needs is a stiff dose of its own remedy; it needs to be demythologized.

Actually, that is not hard to do. Only one of the members of the new school, William Hamilton, really finds the phrase helpful, and then not for long. Its utility lies, as he put it in a recent *Christian Century* article (Oct. 6), in suggesting a "real loss, something irretrievable"; that is the value of using the metaphor of death. By contrast, other phrases, such as an "absence of God" (Heidegger), or the "eclipse of God" (Buber) or a "hidden God" lack sufficient decisiveness. They "still live quite comfortably within the classical tradition of the dialectic between the presence and absence of God." Yet it is soon clear that Hamilton does not at all see himself as a traditional atheist. He affirms the legitimacy of hope and finds it sensible to speak of "waiting for God." His question is: what is God's real role—if we can find Him? The one role Hamilton believes to be entirely ruled out is that of God as a "need fulfiller and problem solver" (*The Christian Scholar,* Spring, 1965). Those things man can do for himself.

Well and good, but how can one call oneself a Christian, holding a position like that? Hamilton is candidly vague. All he can say is that "Jesus is the one to whom I repair, the one before whom I stand . . . there is something there, in his words, his life, his way with others, his death, that I do not find elsewhere. I am drawn, and I have given my allegiance." One could, I suppose, dismiss these words as so much verbal fog; but if commitment to Christ is at the center of the Christian life, Hamilton cannot justly be cast into outer darkness.

Paul Van Buren poses more difficult puzzles. Unlike Hamilton, Van Buren is very clear about his secular starting point and methodology. His standards are those of contemporary linguistic analysis. The task he sets for himself in *The Secular Meaning of the Gospel* is to interpret the Gospel in an empirical way. Why that way?

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Because that is the way men think today, and it is just as legitimate to attempt a translation of the Gospel into empirical terms as it was for earlier Christians to attempt a translation into Aristotelian or Platonic or Kantian or Hegelian terms. "How," he asks, "can a Christian who is himself a secular man understand the Gospel in a secular way?" The question is a shrewd one, and for Van Buren the answer is that we have to look to the language of Scripture and Christology, attempting to grasp its secular, rather than transcendent meaning. This means that "we must begin where we can, with the realm of the world, open in principle to human investigation, and that means, Christologically speaking, with the true humanity of Jesus of Nazareth." An important offshoot of his dependence on linguistic analysis is that Van Buren sees at once that the expression "God is dead" is meaningless: there is no conceivable way of verifying the supposed fact of God's death. "No," he counters, "the trouble is that the word 'God' is dead. It has died the death of a thousand qualifications" (*Communio Viatorum*, Summer, 1963). It is not easy to argue with him here.

Van Buren's questions, though, are more interesting than his answers. Because he spells out his secular translation of the Gospel in some detail—intercessory prayer, for instance, comes down to reflecting on problems from a Christian perspective and then taking appropriate action—there seems far less room for the possibility of a transcendent God than with Hamilton. His most glaring weakness, however, and the most revealing, is his dependence upon two of the least impressive of the English analysts, R. M. Hare and R. B. Braithwaite. From Hare he takes the notion of "bliks," a word meant to stand for a person's fundamental attitudes, his basic presuppositions, about the world. For Hare, religious assertions are not to be understood as assertions capable of verification or falsification, but as expressive only of ultimate attitudes and orientations. Hence, it is inappropriate to ask whether religious assertions are true or false. Braithwaite's position, fully expressed in *An Empiricist's View of Religious Belief*, is that religious assertions are essentially used as moral assertions: they do not state facts, or tell us something about the world, but, instead, guide our conduct.

There is something to be said for each of these positions, but they both suffer the fatal deficiency of trying to find a single, central use of religious language. If the work of the analysts has clarified anything, it is that there are many very different uses. Hare, Braithwaite and Van Buren see clearly that the positivists were wrong in judging religious language by the standards of the empirical sciences; but none of them sees that it is equally mistaken to search for archetypal uses of religious utterances.

It may seem something of a digression to concentrate on the way Van Buren employs the philosophers who attract him. Yet I think not. The test of any recourse to secular insights is how they work in their application. A fatal error of the nervous theologian is to rule out certain approaches at the very outset—that is why the very idea of a "secular interpretation of the Gospel" has been dismissed in so many quarters as preposterous. The history of theology, however, is a history of mixed marriages; the families groan but the marriage often turns out beautifully. Van Buren's failure does not lie in taking the line he does, or working from a secular perspective, but in failing to show that it will work successfully. He is quite right in reminding us that "Christians were once called atheists by a misunderstanding, but religious, culture." Yet he does not show that his secular interpretation of the Gospel can achieve his own stated aim: "an interpretation which may claim for a secular Christianity the full tradition of the faith." The Christianity he gives us comes down to a certain perspective on the world and an ethical system. That is not "the full tradition of the faith." His project, though, is worth continuing.

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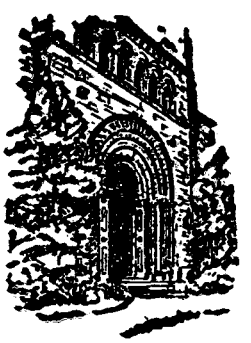

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I have concentrated on Hamilton and Van Buren because I find them the most interesting and comprehensive. A fuller description of the movement would have to take account of the work of Thomas J. Altizer and Gabriel Vahanian. I must confess that I find Altizer almost impenetrable, in great part because of his love for dialectical tensions, paradoxes and mystical flights. A student of Mircea Eliade at the University of Chicago, and now at Emory University, Altizer has expressed his aims clearly enough in an article in the *Centennial Review* ("Theology and the Death of God"): "If theology is to transcend itself it must negate itself, for theology can be reborn only through the death of Christendom, which finally means the death of the Christian God, the God who is the transcendence of being . . . The problem for theology . . . is the recovery of a truly dialectical faith in which the sacred and the profane are not separated and in which authentic existence is possible." Once he begins this "recovery" the clouds start to roll in. The result is a new mysticism and a new immanentism, but to describe it here is beyond my powers. Vahanian is less troublesome. He attacks the "idols of religiosity" and the complacency of the Church, and he believes that God will remain dead until the churches have better mastered their secular tasks and are in a strong position to proclaim Him once again.

There are many ways of interpreting the whole movement, but one problem seems central to all of these theologians. They want to know if it is possible for one to be a Christian without an awareness of God or a sense of the transcendent. This question has been asked before many times in the history of Christianity, but almost always in a context of a steady faith in God or that of possessing some rational proofs for the existence of God. What does one do if the faith is absent, the proofs unconvincing, the word "God" seems just a noise or a mark—and yet the Christ of Scripture remains a powerful, mysterious and unique person, who cannot be contained within the categories of that secularity which seems so triumphant and persuasive? That is the question which I think the death-of-God theologians are asking. So far, the answers they have proposed strike me as blind alleys. Langdon Gilkey, their most perceptive critic, is correct in saying that "The effort to interpret Christian theology without God is a failure." Nonetheless, they have asked a valuable question. No one has given them a convincing answer.

DANIEL CALLAHAN

(Mr. Callahan, an associate editor of COMMONWEAL, *here inaugurates a monthly column on current problems of philosophy and theology.)*

ROBERT BEUM

LUX URBANITATIS

1

Thanksgiving afternoon. Downtown's
A suburb. Almost prairie. Street;
Sidewalk; low building: a retreat
Clean as the prairie's still, scrubbed browns.

Sparing the sky, low buildings rise
To take the sun. And bring it down,
In patterns blessed—cut by a town:
Blocs of our time, under the sky's,

Blocs of man's light. Delight of clear
Amber on amber limestone, rose
Of sundown on rose granite, glows
Millions of times for millions here.

2

A moment sets a moment right:
Westminster Bridge and Darien
Blazed with all glory once . . . Those men
Were not at home, fire was not light.

Depth of profession, trade, or art
Deepens a moment, and a day,
And the communion slips away;
The town is always in the heart:

Heavy or mild, bitter or dear.
A slight felicity of stone
And crossroads day by day has grown
Until the heart's own city's here.

3

Mild city. Have I loved the woods
Or prairies or mountains wildly alone?
Or heavy cities, poured, not grown?
Improbable of neighborhoods

And speed, of prairie farmer's gait
And One-Way currents. Indolence
With industry, serenely tense,
City unstyled and prairie styled!

No special afternoon. I wait
And give thanks for an awe like sense:
Who can deserve it?—all this wild
Peace, all this city and all mild.

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FARRAR STRAUS & GIROUX BOOKS FOR BOYS & GIRLS FALL 1965

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Blanche Jennings Thompson

ST. FRANCIS DE SALES. The life of the courageous Bishop of Geneva who served his Church following the dangerous years of the Reformation. Vision Book (V-67). Ages 9 to 12. September $2.25

Alma Power-Waters

SARAH PETER: *The Dream and the Harvest.* The accomplishments of a 19th-century Catholic laywoman who instituted social reform in the early days of Ohio. Vision Book (V-68). Ages 9 to 12. September $2.25

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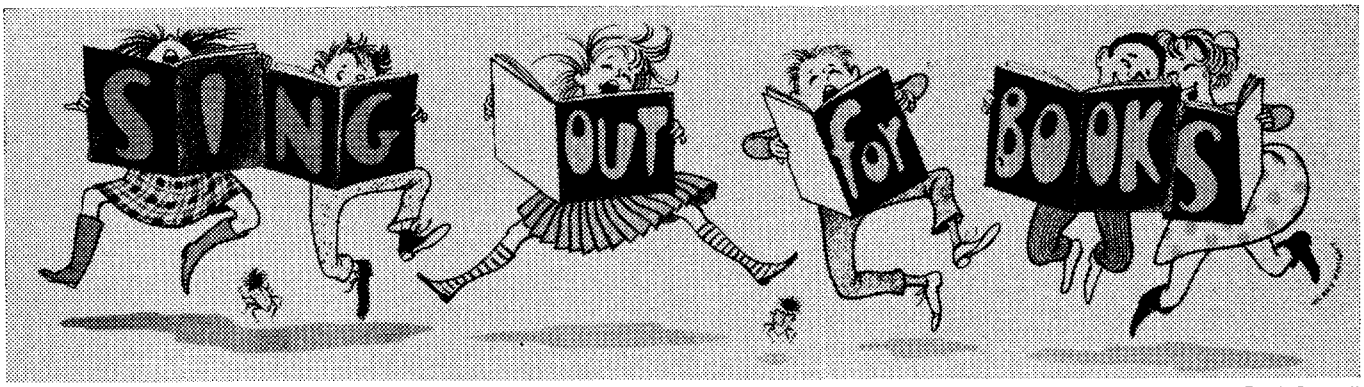

Poster by Hilary Knight, Children's Book Council

Children's Books

READING AND SINGING

CLAIRE HUCHET BISHOP

1965 Children's Book Week slogan—"Sing Out for Books"—rings out gaily in three languages—English, French and Spanish. It is a paean to reading—good books of course—but also in praise of singing. In today's adult world of anxiety this call brings a breath of fresh air which lifts our spirit and renews our confidence. Songs books are numerous—new ones, such as *The Children's Song Book* by Poston, the *Treasury of Folksongs* by Tom Glazer, as well as the old standbys: *Lilliburlero* by Lady Bell, *The Songs We Sing* by Van Loon and Castagnetta, *Round of Carols* by Helen Sewell, *The Trapp Family Book of Christmas Songs,* and many others.

Great is the song's power, especially in group singing. St. Exupéry, searching for a collective purpose, writes of that "which will call for everything in them and will fulfill each one fully through demanding the whole self in all its grandeur." Is it possible that singing together could do that?

A group of French students at Lyons in 1940 thought so. Recalling the experience of their collective singing during their Scout days, they went to the Conservatory in Lyons, and asked one of the professors to lead them in chorale singing just for the joy of it. It is to Professor César Geoffray's lasting credit that he understood so well what they were after and was able to help them launch a singing group with implications far beyond purely technical achievements. The Occupation interrupted the group's progress, but after the war, the students got together again, other younger ones joined, and thus began a movement for popular musical education with the inspiring and untranslatable name, *A Coeur Joie.*

A Coeur Joie welcomes all young people who want to sing: children from six to 13 in "Chanteries," teenage girls in "Cantilènes," young people from 18 on in "Chorales."

The movement has spread to other cities, from one group in 1940 to 33 in 1950 and 400 in 1965. From a dozen participants in 1940, it grew to 700 in 1950, 1300 in 1953, 10,000 in 1965.

Groups meet every week, under the leadership of either a professional musician or a gifted young amateur who has followed a training course in choir directing. These lessons are arranged with the help of the French Government which became interested in *A Coeur Joie* and appointed César Geoffray its National Director. "Singing Weekends" take place throughout the year as well as "Singing Camps" during the summer, months, with voice practice, *solfège*, dancing, harmony, and, lately, popular instruments—guitar, recorder and strings.

CLAIRE HUCHET BISHOP *is a regular contributor to* COMMONWEAL. *She has written extensively for children and young people. To date, her last book is* Twenty-Two Bears. *She is currently engaged in lecturing in colleges and universities on French Contemporary Civilization for the Danforth Foundation and the NDEA Language Institutes.*

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What about those who love singing but cannot sing on key? In *A Coeur Joie* children's periodical, *Chante et ris* (Sing and laugh), this distressing situation is handled neatly by eight-year-old Marc who writes, "Some do sing flat. Others did sing flat and now they sing on pitch. It will end by each and all singing well." What a joy! And, indeed, joy is the key word. The first song book for the "Chanteries" is pocket size with soft green shiny cover and printing clear and black. On the first page, children are addressed as follows:

> "Here is your first book of songs with several voices, lovely songs which speak of the sun, life, the warmth of friendship, the beauty of flowers and love which surrounds everything. Say them with the same love, sing them everywhere and tell the four winds that the world is beautiful and that music helps us to understand it better."

This is what makes *A Coeur Joie* unique and much more than just a singing movement. Singing is always an education in itself. Breathing deeply and correctly brings a physical well-being and develops self-control. Learning to sing requires attention, the self-discipline of exactness, and, singing together means awareness of others and the sense of one's own responsibility in a collective undertaking. What makes *A Coeur Joie* distinctive is the realization that all this can help build friendship and a sense of solidarity among young people the world over.

A Coeur Joie recognizes the need of all young people for collective expression, for the release of pent-up energy, for crying out their longing for love as well as their fierce rejection of a world in which adults are letting technology invade and rule the soul. Most young people would probably deny that such is the deep cause of the hysteria which frequently accompanies Rock 'n' Roll, the Beatles or Johnny Halliday performances. Yet the wild, violent outlet of secret instinctive urges is in itself a protest, a hurling defiance, resentment and contempt at an inhuman world. *A Coeur Joie* does not preach, it says, "Come and sing with us." By this means, it transforms bewitching incantation into human communion.

The repertory is vast and varied—folksongs from France and from various countries, children's songs, trade songs, songs of the Renaissance, Bach chorals, operatic airs, as well as popular songs.

Every three years *A Coeur Joie* has held a huge festival in the antique stadium of Vaison-la-Romaine in the South of France. The fifth "Chorales," as the festival is called, took place this year during August and gathered 4,000 young singers and several thousand spectators from different countries and widely varying cultures. French and foreign professional orchestras as well as soloists joined the young amateurs. From the start *A Coeur Joie* has been in touch with other countries' young singing groups. Politicians may squabble on the way to bring European unity. But some young people, from six up, live it already in "*Europa Cantat*," the European Federation of Young Chorales. *A Coeur Joie* is a style for living—a number of children, teenagers and young people are singing their way together into life with enthusiasm and dedication.

A SELECTED LIST OF CHILDREN'S BOOKS

ANNE T. EATON

RELIGION AND CHRISTMAS

Away in a Manger: A Story of the Nativity. By Mares and Paul Nussbaumer. Harcourt. $4.25.

The story of the Christ Child's birth told with a lovely simplicity. Illustrated with pictures in rich color that catch the wonder and the beauty of the gospel story. 5-8.

Apostle of the Ice and Snow; A Life of Bishop Charles Seghers. By Eve K. Betz. Holy Cross. $2.50

The thrilling story of Bishop Seghers, who traveled thousands of miles by dog sled in his territory of frontier Alaska. He faced danger many times, was loved by the Indians, killed, at last, by a crazed white man. 7-10.

The Mountain of God: A Life of St. Benedict. By Brother Orrin Primm. Illus. by Leslie Johnson. Holy Cross. $2.50.

St. Benedict lived when hordes of barbarians were pouring into Italy; more than any other man he saved the world for civilization. In his monasteries the learning of the past was preserved. His monks copied the old books. At Monte Cassino St. Benedict wrote his famous Rule for Monasteries which the monks of Europe lived by for hundreds of years.

St. Francis de Sales. By Blanche Jennings Thompson. Illus. by Charles Walker. Farrar. $2.25.

The story of the famous Bishop of Geneva in the 16th century during the critical period after the Reformation. 9-15.

ANNE T. EATON *is a well-known author of children's stories. Most recently, she edited a collection of Louisa May Alcott's stories entitled* A Round Dozen (*Viking Press*).

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The Second Christmas. By Louis Untermeyer. Illus. by Louis Marak. Hallmark. $2.50.

An imaginative account of the Holy Family's flight to Egypt and how they returned to Galilee and the sign shown to them that made the second Christmas almost as joyful as the first.

PICTURE STORY BOOKS

The Plaid Peacock. By Sandy Alan. Illus. by Kelly Oechsli. Pantheon. $3.95.

A gay and absurd story in which Queen Victoria's regiment of Scottish Fusiliers are responsible for the plaid tail feathers of a peacock, who naturally becomes the pride of the regiment and their mascot. 5-8.

The Ugly Duckling. By Hans Christian Andersen. Translated by R. P. Keigwin. Illus. by Adrienne Adams. Scribners. $3.50.

Exquisite illustrations for a well-loved story have been made by an artist who by way of preparation traveled through the Danish countryside. 4-8.

Trubloff: The Mouse Who Wanted To Play the Balalaika. Written and illustrated by John Burningham. Random. $3.95.

A mouse hero runs away to the gypsies so that he may learn to play the balalaika, returns to his home and by his new-found talent prevents his family from being thrown out into the cold. Lively, humorous and richly colored illustrations. 5-8.

The Big Squirrel and the Little Rhinoceros. By Mischa Damjan. Illus. by Ralph Steadman. Norton. $3.00.

What happens in the Forest of a Thousand Shadows when the animals change their size, the little frightened animals growing large, the tyrannical large animals growing small. Both large and small become wiser and quite contented when they return to their proper size. 5-8.

Oasis of the Stars. By Olga Economakis. Illus. by Blair Lent. Coward. $3.50.

Abu and his family belong to a tribe who lived in the desert. Abu, tired of moving on in search of water, determines to find a spring. Written in poetic prose and illustrated with charming, slightly formalized pictures. 5-9.

Punch and Judy. A play for Puppets. Illus. by Ed Emberley. Little. $2.95.

For more than a hundred years Punch the puppet and his wife Judy have been entertaining children and grown-ups. Here Punch and Judy, the baby, the doctor, the policeman and the rest are pictured in gay colors looking just as they always do on the stage. The artist-author has searched through many old sources and produced a model of the true Punch and Judy show. 6-on.

The Calico Jungle. Written and illustrated by Dahlov Ipcar. Knopf. $3.50.

Mrs. Ipcar who enjoys making beautiful patchwork quilts wondered how children would react to the patchwork design and wove a story into the fabric of the quilt. A little boy wanders through an enchanted garden with

From "Raminagrobis and the Mice" (Seabury)

many strange animals and birds, falls asleep and dreams. 4-7.

Three by Three: a Picture Book for All Children Who Can Count To Three. By James Krüss. Pictures by Eva Johanna Rubin. English Text by Geoffrey Strachan. Macmillan. $2.95.

The pictures have real charm, vigor and humor and the text consists of numerical rhymes which are sure to please the youngest children.

The morning sun shines gold and red.
Three roosters crow: 'Get out of bed!'
Three hunters trumpet loudly.
Three cats dance gaily in the sun.
Three mice look out to see the fun.
Three hens go strutting proudly.

The Journey of Bangwell Putt. Written and illustrated by Mariana. Lothrop. $3.50.

Bangwell Putt is a hundred-and-thirty-year-old doll who lives in a museum. She wishes on the new moon and takes a most exciting journey. Charming pictures in color. 4-8.

They Turned to Stone. By Julian May. Illus. by Jean Zallinger. Holiday House. $3.50.

Ancient animals that have petrified into fossils fascinate children from their earliest years. This is a clear and simple account of how fossils develop with carefully drawn illustrations on every page. 6-9.

Piccolo's Prank. Written and illustrated by Leo Politi. Scribners. $3.25.

Luigi the organ grinder and his monkey Piccolo were very popular with the children, who loved to see Piccolo ride the cable car down to the park. One day, however, Piccolo's mischief nearly brought disaster. Written and illustrated with Politi's usual gaiety and in lovely color. 4-8.

Peter's Tent. By Norah Smaridge. Illus. by Brinton Turkle. Viking. $2.50.

A charming, true-to-life story about Peter who puts up a private tent to be alone but decided later that it was even nicer to be alone—with friends. 3-6.

Raminagrobis and the Mice. Written and illustrated by Harold Berson. Illus. by Seabury. $2.50.

In this version of a French nursery tale, a family of mice live in a tower with a terrible cat. The author-artist has chosen the 18th century as a background. Costumes and setting are charming. 4-7.

Great-Great Uncle Henry's Cats. By Julia Bristol Bischoff. Illus. by Hildegard Woodward. Scott. $3.00.

The true story of a farm over one hundred years ago. Everyone on the farm had to work, even the cats. The author tells how the useful cats and one not so useful behaved. 6-8.

Mr. Jensen and Cat. By Lenore Blegvad. Illus. by Erik Blegvad. Harcourt. $2.95.

A lonely old toymaker of Copenhagen who lives with only his cat for company finds that, with the help of the cat, his dearest wish comes true. The full-color paintings and line drawings are exquisite and make the lovely city of Copenhagen very real. 6-9.

Seven Silly Wise Men. By James Cloyd Bowman and Margery Bianco. From a translation by Aili Kolehmainen. Illus. by John Faulkner. Whitman. $2.50.

A favorite Finnish folk tale taken from the authors' longer book, *Tales From a Finnish Tupa,* newly illustrated in gay colors. 5-7.

The Sea Serpents Around Us. Written and illustrated by Lois and Louis Darling. Little. $3.50.

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Fact and fancy blended in an entertaining way, with fascinating drawings. 8-up.

Days of Sunshine—Days of Rain. By Dean Frye. Illus. by Roger Duvoisin. McGraw. $2.95.

An amusing story that pleases children, adapted from the "Play of the Wether," written by John Heywood at the Court of England's King Henry VIII in the 16th century. 6-10.

Little Hurricane Happy. By Wilma Pitchford Hays. Illus. by Wesley Dennis. Little. $2.75.

Set in the Florida Keys, this story tells how a boy and a porpoise made friends during a storm. 6-8.

Silently the Cat and Miss Theodosia. By Felice Holman. Illus. by Harvey Dinnerstein. Macmillan. $2.95.

An eccentric old lady goes about at night with her cat "Silently" who advises her on her undertakings by opening his eyes to say "yes," closing them to say "no."

The Bony Pony. By Patricia Miles Martin. Illus. by Glen Dines. Putnam. $2.75.

Emily Ames had a cowgirl outfit, what she wanted was a horse to go with it. 6-8.

Little Raccoon and the Outside World. By Lilian Moore. Illus. by Gioia Fiammenghi. McGraw. $2.75.

An adventurous trip by little Raccoon to see what the outside world was like. The ashcan, the clothesline that whirls, the shower, cold water-hot water, are wonders which he tells his mother are too difficult to explain. Very simple text and lively pictures. 5-7.

The Elephant on Ice. By James Playsted Wood. Illus. by Harold Berson. Seabury. $3.00.

The children found the elephant in the barn and asked him to stay, and he was so pleased that he said he would. An amusing story told with a straight face. 7-10.

Watch Out! By Norah Smaridge. Art by Susan Pearl. Abingdon Press. $2.50.

Delightful cautionary rhymes:

Mostly they say what not to do
Like poking lions in the Zoo

with the caution brought home in every case by an amusing drawing. 4-8.

FAIRY TALES, FOLKTALES AND LEGENDS

Halloween. Written and illustrated by Helen Borten. Crowell. $2.95.

Many of the legends of Halloween and the history of this celebration from pre-Christian days to the present. 6-8.

The Castle of Yew. By L. M. Boston. Illus. by Margery Gill. Harcourt. $2.95.

The author of the Green Knowe books has created a world of enchantment for younger children. A boy, given permission by a little old lady to explore her garden, discovers a miniature castle and adventure begins. 7-10.

Mike Fink and the Big Turkey Shoot. By Elizabeth and Carl Carmer. Illus. by Mimi Korach. Garrard. $1.98.

A tall-tale showing how Mike Fink the great Ohio boatman declared he could shoot on land as well as on water. But a bull, disliking Mike's red flannel underwear, gives him a lively time. 7-10.

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Cricket and the Emperor's Son. By Elizabeth Coatsworth. Drawings by Juliette Palmer. Norton. $2.88.

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Ghosts Go Haunting. By Sorche Nic Leodhas. Illus. by Nonny Hogrogian. Holt. $3.75.

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POETRY

Cats and Bats and Things With Wings: Poems by Conrad Aiken. Drawings by Milton Glaser. Atheneum. $4.50.

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sea
and swish among the
ducks
and teal.

In the Woods, In the Meadow, In the Sky. By Aileen Fisher. Illus. by Margot Tomes. Scribners. $3.25.

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in these poems of the out-doors which the poet sees as children see it. The drawings are a perfect complement to the verses. 4-8.

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Poems of Edgar Allan Poe. Selected by Dwight MacDonald. Drawings by Ellen Raskin. Crowell. $2.95.

The most interesting or important poems are included, there is an introductory essay by MacDonald and a selection of Poe's critical writing on poets and poetry.

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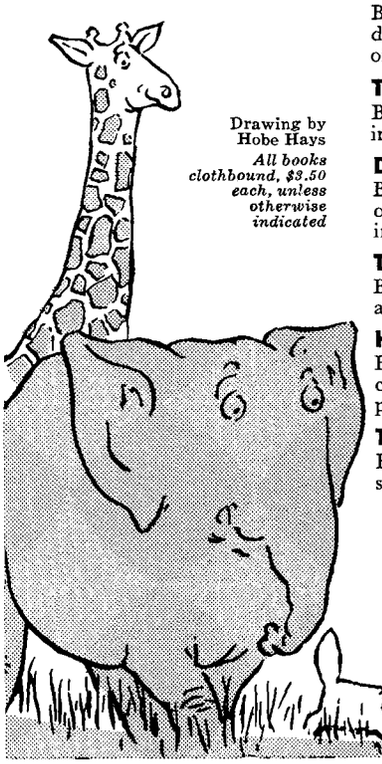

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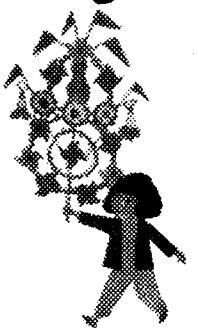

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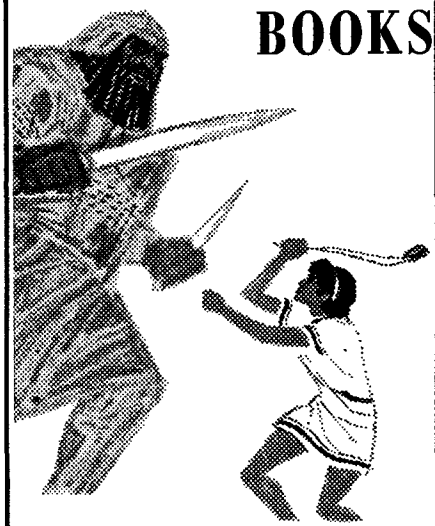

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CORRESPONDENCE

(*Continued from page 137*)

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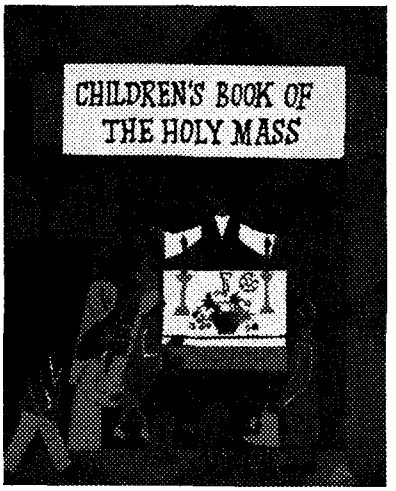
With no intention of discourtesy, one would rephrase and question Mr. Callahan's conclusion: will the secular world, which Harvey Cox proposes we stand to gain, have a place for the ultimate demands of Christ?

LASZLO THOMAS KISS

Reply

I had the terrible feeling in reading Mr. Kiss' letter that this is the kind of discussion where confusion will be a constant companion. Part of this is undoubtedly my fault, for failing to make all the necessary distinctions, neglecting to make my points sufficiently clear, and so on. An instance of this, I suppose, is that Mr. Kiss felt it necessary to emphasize the reality, mystery and privacy of death.

As it happens, I fully agree with him, so much so that I wrote in my article: "Some people are going to die tomorrow. That is their context, and they want to know why. This is a very personal question, not something that history or sociology or politics can



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throw much light on. A question like this is wretchedly ultimate. . .It just won't go away." Somehow these words must not have registered with Mr. Kiss. Or there is another possibility: he read them but could not believe that I meant them seriously.

I suspect this might be the case, especially in the light of his last question. I can only say, in response to that question, that I would not have written in praise of Mr. Cox's book had I not believed that the secular world he proposes would "have a place for the ultimate demands of Christ." Let me put my conviction more sharply. The secular world he proposes is, in rough outline, the *only* world I can at present imagine which *could* have a place for the ultimate demands of Christ. My own reflections on Christian history, especially in the West, had led me in Cox's direction long before I read his book, but he brought the issues into a clearer focus than I had been able to manage.

Mr. Kiss' basic anxiety seems to be this: could anyone who argues as Mr. Cox does possibly be taking man's "supernatural aspirations" seriously? I think this is perfectly conceivable, and my own efforts were directed in part toward showing how it can be done. Perhaps, in the end, it can't; but I don't think anyone has explored the thicket of secularity with sufficient care and imagination to predict a final outcome. Not Mr. Cox. Not me. Not Mr. Kiss. I take the possibly naïve viewpoint that Christ's "ultimate demands" still so abound in mystery that all sorts of strange outcomes are possible. We shall see.

DANIEL CALLAHAN

"Post-Seminary Thoughts"

Oconomowoc, Wisc.

To the Editors: After wading through the rather poor opening, I really enjoyed Michael Novak's article ["Post-Seminary Thoughts," October 8]. As usual he started off another of his seminary articles providing cannon fodder for his critics, only proving *his* immaturity and not necessarily the seminary's. (One priest said he was equating maturity with worldliness.)

I'm not trying to defend the traditional ghetto seminary set-up, but I do think that many ex-seminarians tend to judge the seminary as it exists in 1965 as entirely the same as theirs five or ten years ago.

Today Davis and Durrell, Häring and Rahner, DeVaux and Ahern are household words. Who hasn't read *The Emerging Layman* and a dozen similar books? Speakers are brought in. TV and magazines do give some contact. Protestant theologians and existential philosophers are eagerly sought after when available. True, all these things are concessions, imperfect ways of fulfilling a purpose almost in spite of the set-up, but seminarians are vitally alive with questions today and are not engrossed in merely playing or following sports.

Scripture and Liturgy are forming the spiritual lives of tomorrow's priest. I don't know of anyone who is reading Tanquerey and I see signs of overreactions to all things Marian. His ideas on mortification and money were excellent and I hope his views find a larger following.

His points on seminary professors' being unable to keep up with all the latest trends is a good one, and many tensions have been caused, especially among the more intelligent students who fail to see any Vatican II theology entering their courses. It is a shame that so many priests are being swallowed up in seminary education in courses which nuns, brothers, and yes, even lay people could teach as well. To overcome his objections about some seminaries having too many courses taught by one man, we see many of our young men returning to the seminary when the parishes and foreign missions are crying out for them.

I truly wish he would write a twen-

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tieth-century approach to Thomism, giving us the *philosophia perennis'* wisdom and allowing the student more time for first-hand research into modern thinkers. I'm sure many would disagree with this new form of "spoon feeding" or the handing out of just another sketch, yet what do we have in most students now but memorized abstractions, unfamiliar principles.

Mr. Novak has many points which demand answers—soon. But even if *seminaries* are behind the times, please Mr. Novak, don't associate those horrible words, *immature* and *irrelevant*, with all seminarians.

(FRATER) DONNELL KIRCHNER, C. Ss. R.

"To be commended . . ."

To the Editors: Michael Novak is to be commended for his frank reflections on the rising phenomenon of "ex-seminarians" and constructive criticism of the "American" seminary ["Post-Seminary Thoughts," October 8]. One sees the fact, so obvious and for that reason so easily overlooked, that the transplanted European seminary system which was sufficient for the infancy and adolescence of the Church in the United States is rapidly becoming irrelevant to the genuine needs of the time. Adaptation may not suffice. But even granting the continuation of the *status quo*, we should like to submit these considerations in addition to the proposals of author Novak.

Since the Church must confront the increasing number of seminary "drop-outs" under the present system, must not its members and its leaders become more acutely aware of their responsibility for these men who, for various reasons, find such a career unsuitable? Must there not be an honest review of the undergraduate curriculum let alone one of the theological?

While Novak's proposal for the seminarian to see a variety of philosophical perspectives besides that of Thomas of Aquinas merits intelligent consideration, might it not be more realistic to enable and encourage the incoming seminarian, through an adequate counseling and testing program, to pursue a major field of undergraduate study in which he is both interested and which he thinks he can best relate to his pastorate? Immediately one may object that a major in sociology, history, economics, biology, mathematics or psychology, to name a few, is not the concern of a diocesan priest. Yet this objection skirts the issue. The educational quality of the local congregation continues in general to rise with increased opportunities for advancement in the arts, sciences and technologies.

Can the diocesan clergyman adequately relate his theological and pastoral training to the increasing numbers of educated laymen and their problems? Perhaps he can—if he refuses to limit his interests only to bazaars, golf-matches or the weather. At the same time, such a program of undergraduate study would have the advantage of at least preparing a potential seminary "drop-out"—and there are such—for an active role in society and in the Church. Of course, this presupposes for the present that the seminary be in the proximity of an established university or college.

The same can be said for the theological student of the present seminary system. Although "obtaining a degree for the degree's sake" is widely frowned upon as a mark of superficiality, must not seminary educators begin to recognize the fact that the future diocesan priest must earn the right to speak if he is to be heard within the community, if he is to offer more than mere platitudes? Perhaps the graduate theological student should not spend four years of study without some tangible recognition in addition to that of his priestly state. Perhaps he should continue graduate studies in his major field in addition to his theological and pastoral studies—even if not in a degree-program. At any rate, it seems suicidal to isolate theological training from the graduate schools of a university.

If these standards are high, it is only because the dignity of the clergyman demands that they be high. He is not expected to be encyclopedic. He is expected to be relevant.

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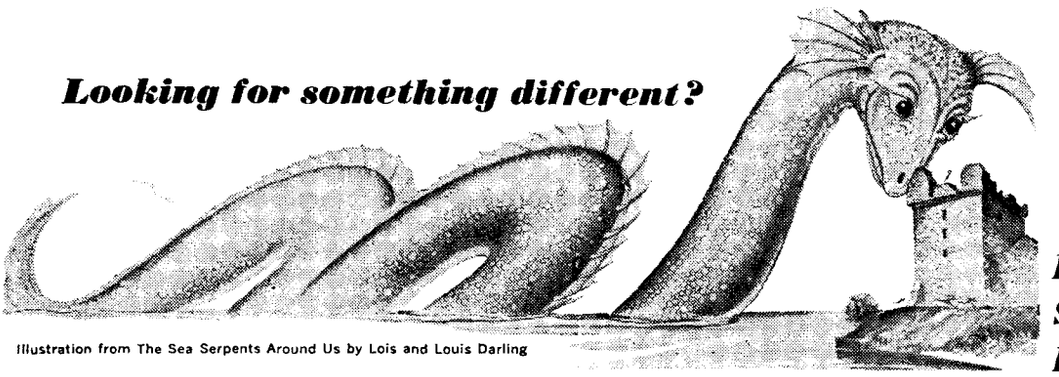

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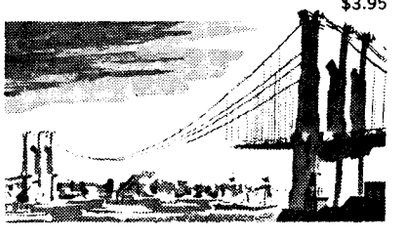

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